WRITINGS OF THE PROMISED MESSIAH | THE IMPORTANCE OF STUDYING BOOKS | REVELATIONS OF THE PROMISED MESSIAH

ANSARUDDIN UK

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LOVE FOR ALL HATRED FOR NONE

CHARITY WALK FOR PEACE



A WALK IN PURSUIT OF SERVICE TO HUMANITY

A walk organised by the Ahmadiyya Muslim Elders Association
Charity Walk for Peace is a Registered Charity No.1161567
www.charitywalkforpeace.org


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love for All Hatred for None

Majlis Ansarullah UK
Charity Walk for Peace

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Sunday 29 May 2016
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Registration 8.30am

A walk
in pursuit of
Service to Humanity

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East Region's Charity Walk Awareness Moments





















In the Name of Allah, the Gracious, the Merciful

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Ansar are requested that they not only watch and subsequently read the Friday Sermons by Huzur Aqdas(aba) but also make sure that their family members listen to those as well.

ANSARULLAH magazine is a publication of Ansarullah UK and readers are requested to contribute essays and articles to enhance the training and knowledge of all Ansar brothers.

Darsul Qur'an

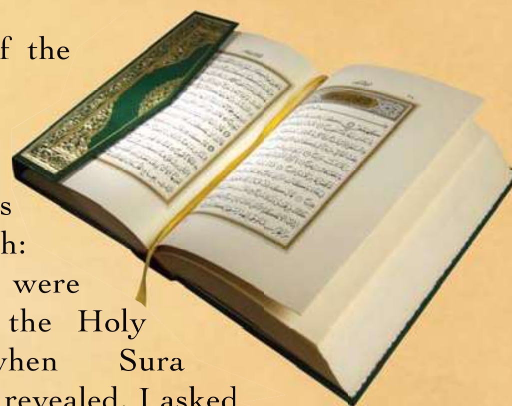
"He it is who raised among the unlettered *people* a Messenger from among themselves who recites unto them His Signs, and purifies them, and teaches them the Book and Wisdom, although they were before that in manifest misguidance.
And *among* others from among them who have not yet joined them. He is the Mighty, the Wise".
(Al-Jumu'ah, 62:3-4).

The Divine mission of the Holy Prophet(saw) consisted in the performance of the fourfold sacred duty referred to in the verse under comment. This was the noble task which was to be entrusted to that great Prophet(pbuh) for whose appearance among the unlettered Arabs the Patriarch Abraham had prayed several thousand years in advance, when in company with his son Ishmail, he was raising the foundations of the Ka'aba.

In fact no reformer can truly succeed in his mission unless he prepares, by his noble and purifying example, a community of sincere, devoted and righteous followers, whom he teaches the ideals and principles of his message and their philosophy, significance and importance, and then sends them out to preach that message to other people. The training he imparts to them refines their intellect, and the philosophy of his teaching engenders in them certainty of faith, and his noble example creates in them purity of heart and refines character. It is to this basic fact of religion that the verse under comment refers.

The verse signifies that the message of the Holy Prophet(pbuh) was meant not only for the Arabs among whom he was raised but for all non-Arabs as well, and not only for his contemporaries but also for the coming generations until the end of time. Or the meaning may be that the Holy Prophet(pbuh) will be raised among another people who have not yet joined his immediate followers.

The reference in the verse and in a well-known saying of the Holy Prophet (pbuh) is to the Second Advent of the Holy Prophet (pbuh) in the person of the Promised Messiah in the Latter Days. Says Abu Hurairah: "One day we were sitting with the Holy Prophet when Sura Jumu'ah was revealed. I asked the Holy Prophet, *"Who are the people to whom the words And among others from among them who have not yet joined them,* refer. Salman the Persian was sitting among us. Upon my repeatedly asking him the same question, the Prophet put his hand on Salman and said, *"If faith were to go up to the Pleiades, a man from these would surely find it"* (Bukhari).



This *hadith* shows that the verse applies to a man of Persian descent. Now the Promised Messiah, the Founder of the Ahmadiyya Movement, was of Persian descent. Other sayings of the Holy Prophet (pbuh) speak of the appearance of the Messiah at a time when there would remain nothing of the Holy Qur'an but its words and of Islam but its name i.e., the true spirit of Islamic teaching will be lost. (Baihaqui). Thus the Holy Qur'an and the *Hadith* both seem to agree that the present verse refers to the Second Advent of the Holy Prophet in the person of the Promised Messiah.

The verse refers to the good fortune of the people among whom the Holy Prophet(pbuh) will be raised for the second time in the person of one of his followers - the Promised Messiah.

Ahadith Concerning
IMAM MAHDI AND MESSIAH

1.Hadhrat Abu Huraira(ra) narrates:

"One day we were sitting with the Holy Prophet(saw) when the Sura Jumah was revealed. I inquired from the Holy Prophet, Who are the people to whom the words, 'and among others of them who have not yet joined them', refer? Salman the Farsi, was sitting among us. Upon my repeatedly asking him the same question, the Holy Prophet(saw) put his hand on Salman and said 'if faith were to go up to the plaidis, will surely find it'. *(Bukhari)*

The above saying of the Holy Prophet(saw) clearly mentions that the future reformer will not be an Arabian but will be from Persian descent.

2. "What will be your condition when son of Mary will appear among you and he will be your Imam (leader) from among yourselves." *(Bukhari , Kitabul Anbiya).*

It is said that the person who is going to appear will be from among the Muslims and the son of Mary has been used in a metaphorical sense.

3. "And I swear by the Lord who holds my life in His hands that son of Mary shall appear among you as just arbitrator and shall break the cross, kill the swine and abolish poll tax (jaziyah*) (Bukhari,Kitab Badaul Khalq Bab Nazool Isa Bin Maryam).*

4. "There is no Mahdi except Isa.*"(Ibne maj bab Shiddatuz Zaman).*

5. "Whosoever lives from among you shall meet Isa, son of Mary, who is Imam, Mahdi, arbitrator and Judge". *(Masnad Ahmad Bin Hanbal Vol. 2).*

6. "That Ummah (community) can never die which has me at one end and Messiah, son of Mary, at the other." *(Ibne Maja Bab Al-Latisam Bis sunnah)*

The Holy Prophet(saw) said "when you hear the advent of Mahdi, it is enjoined on you to enter his Bai'at (to enter his fold) even if you have to walk on snow by crawling to reach him." *(Kanzul Ummal)*

The Holy Prophet(saw) also said "He who dies in a condition that he has not recognised the Imam of his age dies a death of ignorance." *(Masnad Ahmad Bin Hanbal Vol.4)*

7. The Holy Prophet(saw) said "For our Mahdi there are two signs which have never appeared before since the creation of the heavens and the earth, namely, the moon will be eclipsed on the first night in Ramadhan and the sun will be eclipsed on the middle day of the Ramadhan and these signs have not appeared since God created the heavens and the earth." *(Sunan Darqutni)*



Writings of the Promised Messiah

(Peace be upon him)

Necessity of Accepting the Messiah and Mahdi

When God Almighty, observing the condition of the world and finding the earth filled with every type of disobedience, sin and misguidance, appointed me for the propagation of the truth and the reform of the people, then I, in obedience to this Divine command, sent forth the call through written and oral announcements that I was the person who was to arrive at the beginning of the century for revival of the faith.

My purpose was to re-establish the faith which had disappeared from the earth and to pull mankind towards reform and righteousness and truthfulness through the power and strength that God had bestowed upon me, and through the magnetic power of His hand. It was also my purpose to correct their doctrinal errors and to reform their conduct.

A few years thereafter, it was made quite clear to me through Divine revelation that the Messiah, whose advent among the Muslims had been promised from the beginning, and the Mahdi whose advent had been Divinely decreed at the time of the decline of Islam and the spread of error, and who was to be guided directly by God, and who was to invite people to partake of the heavenly banquet, and whose coming had been foretold by the Holy Prophet, peace be on him, thirteen hundred years in advance, was myself.

Divine revelation to this effect was vouchsafed to me so clearly and so continuously that it left no room for doubt. It was replete with grand prophecies that were fulfilled clearly as bright day. Its frequency and number and miraculous power compelled me to affirm that it comprehended the words of the One God, without associate, Whose Word is the Holy Qur'an. *(Tadhkiratush Shahadatain, pp 1-2)*.

In order to win the pleasure of Allah, I hereby inform you all of the important fact that Almighty God has, at the beginning of this 14lh century, appointed me from Himself for the revival and support of the true faith of Islam. It is my function in this disturbed age to proclaim the excellences of the Holy Qur'an and the greatness of the Holy Prophet, peace be on him. It is also my function to repel all enemies of Islam who are attacking it, by means of the light and blessings and the miracles and inner knowledge that have been bestowed upon me [Barakatud Dua, p. *24]*.

In this age, the Holy Prophet, peace be on him, has been reviled in abusive writings to a degree to which no other prophet has been reviled in any age. In truth in this age Satan, with the help of all his progeny, is trying his utmost to destroy Islam. As doubtless this is the last battle between truth and falsehood, the age demanded the advent of a Divinely commissioned one for its reform. That one is the Promised Messiah, who is present among you. [Chashmah Maarifat, p.86].

Had my claim been put forward on my own, you would have been free to reject me, but if God's Holy Prophet bears witness of me in his prophecies and God manifests His Signs in my support, then do not wrong yourselves by rejecting me. Say not that you are Muslims and have no need of accepting any Messiah.

I tell you truly that he who accepts me accepts him who had prophesised about me thirteen hundred years in advance, and had indicated the time of my appearance, and had specified my function; and he who rejects me rejects him who had commanded that I should be accepted (Ayamus Solh, p. 93).

Editorial

Approximately one hundred years ago, with Divine inspiration, The Promised Messiah(as) declared that within the next three hundred years the world would see a great change. Not only Muslims, but Christians as well, would totally condemn and reject the false doctrine that Jesus Christ is still alive and will descend from the heavens. Then the world would believe in only one supreme Prophet, i.e. Muhammad(saw) and Islam would be the only religion to flourish.

Within one hundred years, we are able to witness the signs that this prophecy is being fulfilled. There is no doubt that at present, the Christian world is mighty as regards to worldly power and dominance over a major part of the world. On the other hand however, there is also no doubt that a silent storm is rocking the very foundations of Christianity. The majority of Christians have lost their faith and interest in their religion and have discarded the various doctrines and abandoned practicing their religion. They openly profess that various hollow doctrines of Christianity have no attraction for them and do not appeal to their intellect. Christianity is devoid of spirituality and does not offer anything to satisfy their spiritual needs. Many have lost their faith in religion and have abandoned it altogether. There are some on the other hand, who due to a natural desire, are in search of truth, and they study other religions, particularly Islam. Most of them, when they study and learn the beautiful teachings of Islam, are attracted to it as a rational and logical faith and are converted.

Although the number of people who are drawn towards Islam and convert to it is not great at present, this trend is extremely alarming for the Christian world. Warning bells have already started ringing in their corridors. The Christian world is facing a serious dilemma. On the one hand they have false and hollow doctrines which do not have any appeal for modern generation, causing an exodus of young Christians turning towards Islam. They have come up with only one solution and that it is to launch attacks on Islam from every side and with full force using multi-agency sources. In a bid to detract people from Islam, they aim to create an immense hatred towards the religion and present it as most disgusting and dangerous to world peace. The caricatures of the Prophet of Islam(saw), documentaries and films are all part of this heinous design against Islam. A large number of books have been written to defame Islam. This is done sometimes in the name of freedom of speech and liberty of expression and at times referred to as 'modern research' on Islam. These books are full of baseless accusations containing contrived materials without reference to the context.

Most unfortunately, some Muslims, in retaliation, have been involved in terrorist activities and think that they are serving the cause of Islam. Being unaware of the true Islamic teaching they do not realise that Islam does not condone any kind of terrorism even be it for a good cause. The Muslim clergy and Muslims have failed to appreciate that the Holy Prophet(saw) has linked the revival of Islam to the advent of a universal reformer and not to oppression and terrorism.

The Holy Prophet(saw) has clearly mentioned that The Mahdi and Messiah will appear in the later days to propagate Islam and in accordance with those prophecies the Promised One has appeared in the form of Hadhrat Mirza Ghulam Ahmad who claimed to be same person as mentioned in various Ahadith of the Holy Prophet(saw). The renaissance of Islam, he claimed, is the basic purpose of his advent and creation of Jama'at Ahmadiyya. He proclaimed that his community will propagate Islam through love, peace, rationality and prayers. He directed the Community to stand firm in its defence of Islam with renewed enthusiasm and fervour. He has laid the foundations to spread Islam and has left us with instructions in his voluminous books, lectures and public conversations; everything based on the Holy Qur'an and sayings of the Holy Prophet(saw) as God had bestowed upon him a profound and comprehensive knowledge. He said "I have come only to sow the seed which has been planted by my hands. It shall now grow and flourish and there is none can hinder it." The Ahmadiyya Community has stood, from the very beginning, in a highly organised manner to follow his instructions to defend Islam and the Holy Prophet(saw).

May Allah grant us the strength and wisdom to follow his guidelines and may we be counted among those fortunate people who stand in defence of the Unity of God and strive to exalt the sacred name of the Holy Prophet of Islam(saw). Ameen.

The timetable below is for Fazl Mosque area. Local Jama'at timetables can be downloaded from www.tarbiyyat.org.uk



Ramadhan Timetable 1437 Hijri (2016)

Fazl Mosque London

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِيْنَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُوْنَ ۝

O ye who believe! fasting is prescribed for you, as it was prescribed for those before you, so that you may guard against evil. (Holy Quran 2:184)

Date	Day	No	Sahoor	Iftar
07-Jun	Tue	1	03:16	21:14
08-Jun	Wed	2	03:16	21:15
09-Jun	Thu	3	03:15	21:16
10-Jun	Fri	4	03:15	21:17
11-Jun	Sat	5	03:15	21:17
12-Jun	Sun	6	03:14	21:18
13-Jun	Mon	7	03:14	21:19
14-Jun	Tue	8	03:14	21:19
15-Jun	Wed	9	03:14	21:20
16-Jun	Thu	10	03:14	21:20
17-Jun	Fri	11	03:14	21:20
18-Jun	Sat	12	03:14	21:21
19-Jun	Sun	13	03:14	21:21
20-Jun	Mon	14	03:14	21:21
21-Jun	Tue	15	03:14	21:21
22-Jun	Wed	16	03:15	21:22
23-Jun	Thu	17	03:15	21:22
24-Jun	Fri	18	03:15	21:22
25-Jun	Sat	19	03:16	21:22
26-Jun	Sun	20	03:16	21:22
27-Jun	Mon	21	03:17	21:22
28-Jun	Tue	22	03:17	21:21
29-Jun	Wed	23	03:18	21:21
30-Jun	Thu	24	03:18	21:21
01-Jul	Fri	25	03:19	21:21
02-Jul	Sat	26	03:20	21:20
03-Jul	Sun	27	03:20	21:20
04-Jul	Mon	28	03:21	21:19
05-Jul	Tue	29	03:22	21:19
06-Jul	Wed	30	03:23	21:18
07-Jul	Thu	Eid-ul-Fitr		

Abu Huraira (Allah be pleased with him) relates that the Holy Prophet Muhammad (peace and blessings of Allah be on him) said:-

"Fasting is a shield (from Hell). During fasting refrain from engaging in immoral and ignorant talk. If someone tries to pick a fight or hurls abuse, the response should be to say twice, 'I am fasting'. By God in whose hand is my life, the odour from the mouth of one fasting is preferred to Him than the fragrance of musk." (Bukhari)

اَللّٰهُمَّ لَكَ صُمْتُ وَبِكَ اٰمَنْتُ وَعَلَيْكَ تَوَكَّلْتُ وَعَلٰى رِزْقِكَ اَفْطَرْتُ

Allahumma laka sumtu, wa bika aamantu, wa alaika tawakkaltu, wa alaa rizqika aftartu.

O Allah, I fasted for Your sake, and I believe in You, and upon You do I rely, and with Your provision do I end my fast

Fidya: £60.00
Fitrana: £2.00 per person
Eid Fund: £10.00 per earning member

Optional Shawwal Fasts

Date	Day	Fajr	Maghrib
08-Jul	Fri	03:25	21:17
09-Jul	Sat	03:26	21:16
10-Jul	Sun	03:27	21:15
11-Jul	Mon	03:28	21:15
12-Jul	Tue	03:29	21:14
13-Jul	Wed	03:30	21:13

CHARITY WALK FOR PEACE AWARENESS CAMPAIGN DINNER

Hosted by Majlis Ansarullah UK

Reports by Rafi Ahmad Bhatti - Secretary Charity Walk for Peace 2016





Majlis Ansarullah East Region held their pre-charity walk dinner within the borough of Newham on Friday 15th April 2016. The elected Mayor of Newham, Sir Robin Wales, has encouraged the organisers and the Council who have been exceptionally helpful with the arrangements of the Charity Walk. This year the venue is their own building at 1000 Dockside.

The East Region organisers worked extremely diligently and within a period of a few weeks have created a significant awareness in the local community. A large number of guests attended and demonstrated their support for the forthcoming charity walk. The event was chaired by Sadr Sahib, Majlis Ansarullah UK

Out of the total attendance of 195, there were 85 representatives from 42 charities, including the British Legion, Action for Children, Great Ormond Street Hospital, Richard House Children's Hospice, Saint Francis Hospice, Headway East London, The Sheba Project and Waltham Forest Dyslexia Association. Amongst various special guests attending were Lady Ghazala Hameed, the High Sheriff, Greater London, Joy Laguda MBE - Chairwoman, Newham Council, Stephen Timms MP - MP for East Ham, Mike Gapes MP - MP for Ilford South, Tony Nash - Borough Commander, Barbara White - Mayor of Redbridge and the honourable mayor of Barking and Dagenham.

Nazime Aala, Mr Mubashir Siddiqi, said: "We are greatly thankful to so many charities who have shown great interest and tonight have come along to show their support. May Allah bless our endeavours."



Sir Robin Wales
Mayor of Newham


Source: Wikipedia

"I am delighted the annual Ahmadiyya Muslim Association's Charity Walk for Peace is being held in Newham this year. This is the most ethnically diverse place in England and Wales and the Association's aims mirror our work to develop strong, cohesive and integrated local communities. Not only bringing people from a wide range of backgrounds and faiths together, these walks also raise money for local and national good causes. I hope this year's walk proves to be the most successful event."


Source: Wikipedia


Source: ©Varinder Singh



Stephen Timms - MP for East Ham, Mike Gapes - MP for Ilford South and Lady Ghazala Hameed - the High Sheriff, Greater London addressed the audience on their support and gratitude by the works of the Ahmadiyya Muslim Association.

CHARITY CHAMPIONS DINNER

Respected Amir UK, Rafiq Ahmad Hayat Sahib, chaired the Charity Champions dinner which was held on Friday 22nd April 2016 at the Baitul Futuh Mosque.

The dinner was held to recognise and appreciate the efforts of 170 Charity Champions who have collected and donated large sums of money over the past few years. Charity Champions include Ansar and members of Atfal ul Ahmadiyya.

Amir Sahib explained the importance of the charitable work which the members of the Jama'at perform and its extremely positive results in the society. Amir sahib added that not only is the public speaking out on the murder of our brother in Glasgow but both the government and media are standing together against this outrage







Source: Wikipedia

Sir Bernard Hogan-Howe *(pictured left)* visited the Baitul Futuh Mosque earlier in the day and addressed the members after Juma prayers. The Commissioner of the Metropolitan Police said that he has come to show solidarity with the Ahmadiyya community and he praised the good work the members carry out in this country.

Some photos from the 2015 Ansar Charity Walk which commenced from the Baitul Futuh Mosque on 31st May 2015















Hadhrat Khalifatul Masih V(aba)

EXPLAINS WHAT IS BAI'AT

The first question is: What is Bai'at? To explain it, I will quote some Ahadith of the Holy Prophet Muhammad(saw) and sayings of the Promised Messiah(as). The Promised Messiah(as) says:

Bai'at truly means to sell oneself; its blessings and impact are based on that condition. Just as a seed is sown into the ground, its original condition is that the hand of the farmer has sown it, but it is not known what will happen to it. If the seed is of a good quality and possesses the capacity to grow, then with the grace of Allah the Almighty, and as a consequence of the work done by the farmer, it grows until one grain turns into a thousand grains. Similarly, the person taking Bai'at has to first adopt lowliness and humility and has to distance himself from his ego and selfishness. Then that person becomes fit for growth. But he who continues to hold on to his ego, along with taking Bai'at, will never receive any grace. *(Malfuzat, vol. 6, p. 173)*

The Bai'at means handing over one's life to Almighty Allah. The Promised Messiah(as) further says: To take Bai'at means handing over your life to Almighty Allah. It means, 'Today we have sold our life to Almighty Allah.' It is wrong to say that by treading in the path of Allah anybody would ultimately suffer a loss. The truthful can never be in a state of loss. Only he who is false – i.e., who, for worldly gain, breaks the pledge that he has made with Almighty Allah – suffers loss. One who commits such an action because of the fear of the world should remember that at the time of his death no ruler or king of this world would come to procure his release. He has to present himself to the Judge of all the judges, who will enquire of him, 'Why did you not honour Me?' Therefore, it is essential for all the believers to believe in Allah, Who is the King of the heavens and earth and to make a true repentance. *(Malfuzat, vol. 7, pp. 29–30)* These sayings of the Promised Messiah(as) make it very obvious what Bai'at is. If each one of us recognises that, 'My person does not now belong to me; I now have to abide by all injunctions of Almighty Allah under all circumstances and have to follow them faithfully, and make all acts of mine subservient to the pleasure of Allah,' that would be a summary of the ten conditions of Bai'at.

I will now present a few Ahadith in which the subject of Bai'at is treated in different ways. 'A'idhullah Bin 'Abdullah(ra) narrates that: 'Ubadah Bin As-Samit(ra) was among the Companions(ra) who joined the battle of Badr and also took part in Bai'at at 'Aqabah. 'Ubadah Bin As- Samit(ra) told 'A'idhullah Bin 'Abdullah(ra) that the Holy Prophet(saw) said at the time when a group of his Companions(ra) were around him: Come and take a Bai'at upon the condition that you will not associate anything with Allah, nor will you steal, nor will you commit adultery, nor will you kill your children, nor will you slander, nor will you disobey me in anything good I ask you to do. So any one of you who will prove true to this pledge of Bai'at, his reward is with Almighty Allah. Whoever falls short of fulfiling this pledge and suffers a loss in this world, his loss will become expiation for him. And he who falls short of fulfilling this pledge of Bai'at, and Almighty Allah covers his faults, his affair is with Almight Allah; if He wills, He may punish him, and if He wills, He may forgive him.' *(Sahih Al-Bukhari, Kitabu Manaqibil Ansari, Babu Wufudil Ansari Ilan-Nabiyyi Bi Makkata Wa Bai'atil 'Aqabah)*



RECOGNITION OF IMAM MAHDI

By Hazrat Mirza Tahir Ahmad

Presented below is an answer by Hadhrat Mirza Tahir Ahmad, the Fourth Head of the Ahmadiyya Community, to a question raised in a Question/Answer session held in London on 4th January 1986.

QUESTIONER:
(The question was asked through a friend). He says that his feeling is that the Ahmadiyya literature he has studied and whatever he has discovered about the Ahmadiyya Community is quite agreeable. In view of this, why is there such a great agitation by the Maulvis (the religious clergy) against the Ahmadiyya Community? The second part of the same question is: Would it not be better for the leading religious scholars on both sides to get together and discuss openly the differences between themselves for the enlightenment of the ordinary people?

Hadhrat Mirza Tahir Ahmad:
As far as the first part of the question is concerned, the most important fact which we should not ignore is that the founder of the Ahmadiyya Community, (Hadhrat Mirza Ghulam Ahmad(as) of Qadian) has claimed to have been sent by Allah. This is the most important, fundamental claim that he ever made in his life. Now, what happened to him after this claim should be in total agreement with what happened to similar claimants in the past. How was a person treated when he claimed to be from God? This is the most important issue to be decided. If the (true) claimants in the past met different treatment to that faced by the present claimant, then he would be proved a false person, a false claimant—not a true one. So, look back now at the history of those from the time of Adam(as) to the time of the Prophet Muhammad(saw). When a person claimed that he was sent by God, how was he treated by the clergy of his time? Was he supported or was he opposed vehemently by the whole society, a society otherwise divided in itself? Was it the case or otherwise that the clergy of one section hating the clergy of the other, yet joined forces in hating the one person who had claimed that he was from God? So, how could there occur a different phenomenon at the time of the Imam Mahdi (the rightly guided leader)? Suppose for a while that Mirza Ghulam Ahmad(as) is not the Imam Mahdi in which case the Imam Mahdi is bound to come. If an Imam Mahdi comes and the Mullahs (the clergy) of the time support him and say 'Yes, you are right', this would be a revolutionary event. It would, in fact be such a strong deviation from the past behaviour (of similar people) that immediately we should recognise this fact to be something very alarming. Why should this Imam Mahdi be treated so kindly and gently by the clergy while his Master(as) was rejected outright by the clergy of his time, as were all the earlier people who made similar claims and were totally rejected

and cruelly treated? So, what is there so special about the Imam Mahdi that, contrary to the past Sunnat-ullah (the path laid down by God), this particular person is to be treated so amicably and in such a friendly and brotherly way? It is impossible. If he is treated like this, contrary to the treatment received by the previous true claimants, then he must be a false claimant.

That is one answer to the question. However, a second answer can be given from the perspective of the issues relating to the need for an Imam (a religious leader). An Imam, whether he is an Imam Mahdi (one guided by God) or any other Imam, is only required when the clergy of that religion has decayed and has become corrupt. If the leadership of a religion is not corrupt and is honest, there is no need for Allah to send anyone from himself — or is there? So, when the Imam comes that is the time when, according to the verdict of God, the society has already become corrupt, mostly at the top because when the leadership is destroyed, then the ordinary people are also destroyed. When the leaders, the very best in town, become corrupt, they then destroy others (who follow). That is why the Holy Qur'an refers to Pharaoh as having led his people to destruction and annihilation. So, this is the most important factor which should also be kept in mind that if the religious leadership was intact and the Muslims were led by honest, God-fearing people, why would God send Imam Mahdi? But the Holy Prophet Muhammad(saw) presents a totally different picture. According to him, the Messiah and the Imam were to come at a time when the (condition of the) Muslims would have rotted totally. They would have gone astray and would have followed the same pattern as that followed earlier, by the Jews—these are his words. So, do you expect co-operation from such people when an Imam comes from God? Can you expect co-operation from people who have been declared corrupt by God? That is the reason for the advent of the Imam but if suddenly the corrupt people were to rise in unison and say 'Alhamdo lillah (All praise be to God), the Imam has come, we believe him' — would that make sense? If the clergy were that honest there would have been no need for the Imam in the first place and if they differed with each other so much as to turn Islam into various factions, how could they agree with the true Imam when knowing the Holy Qur'an, knowing the Book, they chose to differ fundamentally from each other. That means that they were corrupt and not the Holy Qur'an. It was not the Holy Qur'an which led them astray into believing in different things. They were already corrupt and did not want to believe in the truth. That is why they derived widely differing inferences from the book and stuck rigidly to their own inferences despite the fact that those inferences were contradicting each other.

This was, in fact, the state of the society to which Hadhrat Mirza Ghulam Ahmad, the Promised Messiah(as) was sent. In view of this, no-one should expect co-operation at the hands of the so-called, Ullema (religious scholars) towards him. There is no other way out. I cannot conceive of anything else — it has to be like this and it is like this. The different religious sects do not like each other — they hate each other. They declare each other to be kafirs (infidels). They are divided amongst themselves so thoroughly, so deeply and so finally that they cannot come together again, yet they decide to come together only against one Imam and join hands for that purpose. This supports the truth of the Imam rather than the other way round.

As far as the second part of the question is concerned, dialogues (of public debate) have been held right from the start. Hadhrat Mirza Ghulam Ahmad, the Promised Messiah(as) himself started the dialogue and his dialogues (of public debates) with the greatest scholars of the time were published. But later on, he abstained from entering into such public debates with others because the people who initially invited him for debate, began to use it for purposes of mischief, trouble and disorder. What is more, despite the opportunity given to them by the Imam (of the age) in that he was himself prepared to present his case to the most important religious leadership of the time, they misused such occasions and it always ended in abuse and invective, one-sided edicts of kufr (infidelity) against him and incitement to take his life and so on. In view of this the exercise proved to be futile. The Promised Messiah(as), therefore, declared that there should be no more of these debates because they had gone beyond the reasonable limits of what could be defined as a sensible, civilised debate. But it did not end there.

As far as many other scholars of Ahmadiyyat are concerned, they have continuously engaged in such debates, particularly during the days before the partition (of India). Great Munazras as they were called (open public debates) were held between the Ahmadiyya scholars and the others (non-Ahmadi Maulvis).

However, the most interesting fact which should be noted by you is that the accounts of the debates were published by Ahmadis and never by the opponents. One can still find the books which contain the full account of sessions in which Hadhrat Mirza Ghulam Ahmad, the Promised Messiah(as) entered dialogue with a non-Ahmadi scholar. Other Ahmadis also held debates with non-Ahmadis.

Here, it should strike one as strange that Hadhrat Mirza Ghulam Ahmad, the Promised Messiah(as) publishes the account, word for word, but the other party does not because they do not want their people to know what passed between them. This is proof of their weakness. This is proof also of their dishonesty. If a dialogue was held, surely, it is was held for a purpose. It should have been a meaningful dialogue so why insist on keeping your own people from the contents of that dialogue? All the books containing accounts of Munazras (public debates) held by Hadhrat Mirza Ghulam Ahmad, the Promised Messiah(as) are still available. They have been published by the Ahmadiyya Community but none of these accounts is ever published by the opponents. Many Munazras were held by such scholars as the late Maulana Abdul Ata Sahib, by Maulana Jalaludin Shams Sahib, by Hadhrat Maulvi Rajekira Sahib, Maulvi Roshan Alira Sahib, Qazi Mohammad Nazir Sahib and others. The accounts of all these are recorded and published by the Ahmadiyya Community but if the Ahmadis had been defeated (in these debates) it should have been the other way round – our opponents should have published the accounts and Ahmadis should have hidden it.

“This is proof of their weakness. This is proof also of their dishonesty. If a dialogue was held, surely, it is was held for a purpose. It should have been a meaningful dialogue so why insist on keeping your own people from the contents of that dialogue?”

However, we do not need to go that far back in history. I will now bring your attention to a more recent occurrence. In fact, a sort of debate was actually held in the National Assembly (of Pakistan) prior to the Declaration that Ahmadis were no longer to be considered Muslims. The ‘debate’ went on for 14 days. My predecessor, Hadhrat Khalifatul-Masih III, Mirza Nasir Ahmad(ra), represented the case of Jama’at Ahmadiyya together with a few Ahmadi scholars whom he had chosen to help him but he himself was the only spokesman. On the other side, all the very cream of non-Ahmadi society was present in the National Assembly and the whole Department of Religious Affairs of the Government of Pakistan was giving them support. The entire Department of Law was there to assist them. All these supporting offices were open day and night to help them and they helped them. A dialogue was held – why do they not publish it? This is what you want, this is exactly what you need, that a dialogue should not only be held but that its account should also be made public — available to everyone. People should be able to judge who is right and who is wrong and a dialogue is already there but the Government (of Pakistan) insists that it will not be published. It prohibits Ahmadis, on pain of punishment, from publishing it. The Ahmadis are told that if they were to publish it, the Government will prosecute them. Why? It is the same weakness—they have accepted defeat. Why else the show of force, putting people to death, burning people’s houses, and so on? This is defeat — defeat of logic that compels people to have recourse to violent actions. Their behaviour is, again, in complete conformity with the behaviour of the opponents of the Messengers of God. This behaviour is so visible, so obvious (as one of opposition to a Messenger of God) that if a sane person wished to know right from wrong, the writing is so plain on the wall — so much so that I really wonder how anyone can miss it!

REVELATIONS RECEIVED by the Promised Messiah *(peace be upon him)*

By Aziz Ahmad

The basic thesis of the Promised Messiah about Revelation is like this. Certain hope for salvation depends upon perfect certainty in the existence of the Creator. Reflecting upon creation and an order and organisation in the universe, we can reach the conjecture that this creation should have a creator. There is a great difference between 'should be' and 'is'. All wise men are agreed that a study of nature only provides a conjectural proof and not a real proof and even that to those who think that nature is not self-existing. It is God Himself who provides the real proof of His existence through Divine revelation. God has always provided this proof. Without revelation, it is not possible to arrive at a complete certainty, or to escape error, or to base oneself on the true unity of God, or to overcome one's passions. It is a revelation through which we are able to affirm that God 'is' and the whole world calls on Him because He 'is'.

The reason for this is also very essential - the bounty of God. Revelation supports reason, prevents it from going astray and leads it to a higher degree of knowledge and certainty in spiritual matters, not possible with reason alone. Thus reason and revelation are an essential pair for guidance of mankind. They are not contradictory.

Revelation reached its perfection in the Holy Qur'an. Thus evolution of religion culminated in Islam. All religions close the door of revelation except Islam. Islam presents God with attributes which are eternal and unlimited. Just as He has not ceased to see or hear, similarly He has not ceased to speak. God speaks or reveals to the person who completely submits to Islam and the Holy Qur'an. It is a living miracle of Islam. It is only Islam now who produces persons who receive abundance of higher forms of revelation like verbal revelations containing signs and prophecies. In every age, there have been saints in Islam, who received revelation from God. Such revelation is completely subservient to the Holy Qur'an and does not contain any new law. The law and religion have been perfected in the Holy Qur'an, which is to last forever.

One misconception about revelation needs refutation. Some people in this modern time think that revelation is brilliant or inspired ideas which flash across the mind. This is totally wrong. Revelation is not the thoughts of one's mind. If it were so, everyone could claim revelation or one could be deceived. Revelation is definitely conveyed in majestic and glorious words. Either one hears those or they are conveyed to the tongue and one recites them. Sometimes the words are shown to the eyes and one remembers them. During the moments that revelation descends, the recipient may be overtaken by some drowsiness. Generally he experiences a feeling of great joy.

In this age God has spoken to and revealed to the Promised Messiah(as). He claimed to receive verbal revelation for about three decades. His revelation is a gift and grace from God and is reflection of spiritual gifts and blessings of the Holy Prophet(saw). He attained to this higher spiritual status due to his complete obedience to and love for the Holy Prophet(saw). He was a servant of the great master - the Holy Prophet Muhammad(saw).Whatever he received was due to the ever living blessings of the Holy Prophet(saw).

There are some Muslims who believe today that no revelation is possible after the Holy Prophet(saw). They are reminded that how is it possible that perfect saints in Islam cannot be granted revelation, whereas even Israelite women like mother of Moses and mother of Jesus are related in the Holy Qur'an to have been

granted revelation. They are also reminded of the following verse in the Holy Qur'an:

> *As for* those who say, 'Our Lord is Allah, ' and then remain steadfast, the angels descend on them, *saying*: 'fear ye not, nor grieve; and rejoice in the Garden that you were promised.
>
> 'We are your friends in this life and in the Hereafter. Therin you will have all that your souls will desire, and therein you will have all that you will ask for–..."
> (41:31-32)

Here it is clearly stated that even now God speaks to his righteous servants.

Revelations received by the Promised Messiah(as) have been collected from his writings, journals and newspapers, and compiled in a book from called *Tazkira* in Urdu and its English translation is known as *Tadhkirah*. His revelations contain numerous signs and prophecies, which were all fulfilled dramatically in his lifetime, some later and some still await their proper time.

The Promised Messiah(as) presented his revelations to the opponents of Islam, as a sign of the truth and superiority of Islam. He challenged opponents of Islam to produce this sign. With their silence and inability to produce any revelation received by them, he labelled them as gardens which had run dry now as they had only ancient tales in their minds. He presented Islam as an evergreen garden yielding its fresh fruit in every age.

Following are some excerpts of Divine Revelation granted to the Promised Messiah by the grace and mercy of Allah.

They have been reproduced from the book named *Tadhkirah.*

1. Revelation (Arabic):

Allah bless thee, O Ahmad. It was not thou who didst let loose but it was Allah Who let loose. The Most Gracious One has taught thee the Qur'an so that thou shouldst warn the people whose ancestors have not been warned and that the way of the guilty ones might become manifest. Proclaim: I have been commissioned and I am the first of the believers. Proclaim: The truth has come and falsehood has vanished away. Falsehood is bound to vanish. Every blessing is from Muhammad (on whom be Allah's peace) so blessed is he who taught and he who has been taught. Proclaim: If I have invented it of myself, the sin thereof is on me. He it is Who has sent His Messenger with guidance and the true faith so that He should make it prevail over all faiths. There is no changing the words of Allah. They have been wronged and Allah has full power to help them. We shall suffice thee against those who mock at thee. They ask: whence have you received this; whence have you received this? This is only the word of a man and other people have helped him in this. Will you then deliberately accept that which is a delusion? Fie, and fie on that which he promises you. It is the promise of one who is mean and cannot even express himself properly. He is ignorant or demented. Ask them: Put forward your reasons if you are truthful. This is a mercy from thy Lord. He will perfect His bounty unto thee so that it should be a sign for the believers. You have appeared with clear vision from your Lord so give glad tidings to people and by the grace of thy Lord thou art not demented. Tell them: If you love Allah, then follow me. Allah will then love you. We shall suffice thee against those who scoff at thee. Shall I inform you on whom do Satan descend? They descend upon every lying sinner. Tell them: I have with me proof from Allah, then will you believe? I have with me proof from Allah, then will you submit? My Lord is with me, He will show me the way. Lord, show me how dost Thou bring the dead to life. Lord, forgive and send mercy from heaven. Lord, do not leave me alone and Thou art the Best of heirs. Lord, reform the people of Muhammad. Our Lord, judge between us and our people with truth; Thou art the Best of judges. Tell them: Carry on, on your side and I shall also carry on and soon you will know. Do not say with regard to anything: I shall certainly do it tomorrow. They attempt to frighten thee of others than Allah. Thou art under Our care. 1 have named thee the trusting one. Allah praises thee from His Throne. We praise thee and call down blessings on thee. They try to put out Allah's light even though the disbelievers might resent it. We shall cause fear to enter their hearts. When the help of Allah comes and victory and the affair draws to its close you will be asked: Was not this true? This is the interpretation of my dream of before which my Lord has caused to come true. They will say: This is a delusion. Tell them: It is from Allah; and then leave them occupied with their sport and play. Proclaim: If I have invented it, the sin thereof is

on me. Who is more unjust than one who invents a lie against Allah? Neither the Jews nor the Christians will be pleased with thee. They have fashioned sons and daughters for God without any knowledge. Proclaim: He is Allah, the Single, Allah, the self-Existing and Besought of all. He begets not nor is He begotten; and there is none like unto Him. They devise their plans and Allah devised His plan and Allah is the Best of Planners. There will soon be mischief, then be steadfast as those of high resolve were steadfast. Supplicate: Lord make my entry a righteous entry. We shall cause thee to see some of that which We promise concerning them or We shall cause thee to die. Allah would not chastise them whilst thou art among them. I am with thee and be thou with Me wherever thou might be. Be with Allah wherever thou art. In whatever direction you turn there will be the countenance of Allah. You are the best people who have been raised for the benefit of mankind and as a pride for the believers. Despair not of the mercy of Allah. Hearken, indeed the mercy of Allah is near. Hearken, the help of Allah is near. It will come to thee by every distant track. People will come to thee by every distant track. Allah will help thee from Himself. Men will help thee whom We shall inspire from heaven. There is no changing the words of Allah. We have bestowed upon thee a manifest victory. The victory of the friend of Allah is the true victory and We have bestowed upon him intimate nearness to Us. He is the bravest of people. Had faith ascended to the pleiades he would have brought it down. Allah will illumine his arguments. Mercy flows from thy lips. O Ahmad. You are under Our care. Allah will exalt thy name and perfect His bounty upon thee in this world and the hereafter. He found thee seeking His guidance and guided thee. We looked at thee and commanded the fire: Be cool and safe for Abraham. Treasures of the Mercy of thy Lord. O thou the one wrapped up, stand up and warn and proclaim the greatness of thy Lord. Your name will come to an end O Ahmad, but My name will not come to an end. Be in the world like a stranger or a traveller and be of the righteous and the faithful and call to goodness and forbid evil and call down blessings on Muhammad and the people of Muhammad. Calling down blessings is the true training. I shall raise thee towards Me. I have poured My love over thee. There is none worthy of worship save Allah. Then write and let it be printed and published in the world. Hold fast to Unity, to Unity. O sons of Faris. Give glad tidings to those who have believed that they have the station of righteousness before thy Lord. Recite to them whatever has been revealed to thee from thy Lord. Be not arrogant towards Allah's creatures and be not tired of receiving visitors. The Company of the Lounge, you do not realize who will be the Company of the Lounge. You will see their eyes shedding tears; they will call down blessings on thee. They will supplicate: Our Lord we have heard a Caller, calling people to the faith and a Summoner to Allah and a lamp refulgent. Write down all this. (*Tadhkirah, pp. 31-33*)

2. Revelation (Arabic):

Allah's decree has arrived; do not hasten it. Good news which is always given to the Prophets. Allah is •with those who are righteous and do their duty to the utmost. He is the Strong, the Mighty. He is Supreme over His decree but most people know it not. His method is that when He determines a matter, He directs it: Be; and it is. Can you flee from Me? We shall exact retribution from the guilty. They say: These are the words of a man and other people have helped him over it. He is ignorant or mad. Tell them: If you love Allah, then follow me, Allah will then love you. We shall suffice thee against those who mock at thee. I shall humiliate him who designs to humiliate you; and I shall help him who designs to help you. The Messengers are not afraid in My presence. When Allah's help arrives and the victory and the word of thy Lord is fulfilled, they will be asked: Is this why you desired to be hastened? When it is said to them: Create not disorder in the land; they retort: We but desire to bring about peace. Take note, they are the disorderly. They mock at thee; brought them the truth, but they dislike the truth. The wrongdoers will know which they attribute to Him. They say: You are not a Messenger. Tell them: I have with me proof from Allah, then will you believe? You have a high standing in My presence. I have chosen you for Myself. When you are angry, I am angry and when you love, I love. Allah praises you from His Throne. Allah praises you and is walking towards you. You have a standing with Me of which the people have no knowledge. You are to Me like My Unity and Uniqueness. You are from our water and they are from cowardice. All praise belongs to Allah, Who has made you Messiah, son of Mary, and has taught you that which you did not know. They say: Whence have you obtained this? Tell them: Allah is wonderful; no one can hinder His Grace. He is not called to account for that which He does and they are called to account. Thy Lord, most surely, does that which

He determines. He created Adam and bestowed honour upon him. I determined to appoint a vicegerent and so created Adam. They said: Will you place therein one who will commit disorder therein? He said, I know that which you do not know. They say: This is but imposture. Tell them: It is from Allah; and then leave them occupied with their sport. We have sent it down with truth and with truth has it come down. We have sent you as a mercy for mankind. O my Ahmad, you are My purpose and you are with Me. Your secret is My secret. Your status is wonderful and your reward is near. I have illumined you and have chosen you. A time will come upon you like the time of Moses. Do not supplicate Me on behalf of the wrongdoers, they will be drowned. They plan and Allah plans and Allah is the Best of planners. He is the Benevolent One Who walks in front of thee and is the enemy of him who is thy enemy. Soon will thy Lord bestow upon thee that which will please thee. We shall inherit the earth and shall eat into it from its boundaries. That you might warn a people whose ancestors have not been warned and that the way of the guilty ones might become manifest. Tell them: I have been commissioned and I am the first of believers. Tell them: It is revealed to me that your God is One God and that all good is comprehended in the Qur'an. It is only the pure who penetrate to its true meaning. Then in what will you believe, leaving it aside? They desire that your affair might not be completed and Allah will reject everything except that your affair be completed. Allah would not leave you till the foul have been separated from the pure. He it is Who has sent His Messenger with guidance and the religion of truth so that He might make it prevail over all religions: and Allah's promise is bound to be fulfilled. Allah's promise has come. He has put down His foot and filled the gap. Allah will safeguard thee against thy enemies and will attack him who attacks thee. His wrath has descended upon the earth. This is because of their disobedience and their transgressions. Diseases will spread and people will die. A command from heaven; a command from Allah, the Mighty, the Noble. Allah does not change the condition of a people till they carry out a change in themselves. He has given shelter to the town. There is no security today except in Allah. Construct the ark under Our supervision and according to Our direction. He is with you and with the members of your family. I shall safeguard all those who dwell in this house, except the ones who think highly of themselves out of arrogance, and shall protect you spiritually. Peace, is the word from the Merciful Lord. Peace be on you, you are pure. Step forward today. O ye guilty ones. I shall stand with my Messenger and shall observe a fast and shall break the fast, and shall rebuke him who rebukes you and shall bestow upon you that which shall endure. I shall bestow upon you, the light of My manifestation, I shall not depart from the land till the expiry of the fixed term. I am the Lightning and I am the Gracious One, the Lord of bounty and forgiveness. "
(Tadhkirah pp. 281-283)

Note: some of above revelations are a repetition of verses of the Holy Qur'an. Their purpose is to emphasize some aspects of connotation of the verses and their applicability to a particular set of circumstances. The revelation of a Qur'anic verse does not mean any addition to the Holy Qur'an. This type of revelation does not substitute for Qur'anic revelation.

3. Revelation (Arabic):

"Call down blessings on Muhammad and the family of Muhammad, Chief of mankind and Seal of the Prophets."

This indicates that all these bounties and exaltations are on account of the Holy Prophet and a reward for loving him. In the same way the direction to call down blessings on the family of the Holy Prophet means that in acquiring divine light, love for the members of the household of the Holy Prophet plays a great part and that a person who attains nearness to God does so by virtue of spiritual inheritance from those holy ones and becomes their heir in respect of all his knowledge and spiritual insight *(Tadhkirah p.51).*

4. Revelation (Arabic):

"I am thy Helper, I shall protect thee. I shall make thee a leader of men. Do the people wonder at this? Tell them: Allah is wonderful. He chooses whom He likes from among His servants. He is not questioned about that which He does and they are questioned. We revolve these days among the people."

The last part of the revelation means that everything happens by turn and that divine favours continue to be bestowed upon individuals from among the Muslims turn by turn (Tadhkirah p.53)

5. Revelation (Arabic):

They ask: Whence have you obtained this? They say: "This is all imposture. When Allah helps a believer He makes many in the earth jealous of him. The Fire is their ultimate resort. Tell them: This is all from Allah; and then leave them being beguiled by their sport. Deal kindly with people and be compassionate towards them.

You are to them like Moses and be steadfast with regard to whatever they might say". (Tadhkirah p.54)

6. Revelation (Arabic):
Thy Lord is Powerful and does whatever He determines. Call to mind the bounty that I have bestowed upon thee. I have exalted thee above the people of thy time." (Tadhkirah p.62)

7. Revelation (Persian):
Go forth as thy time has arrived and the feet of the Muslims will be planted firmly on a strong tower (Urdu) Muhammad the Chosen one, Chief of the Prophets. God will set all thy affairs right and will bestow upon thee all that thou desirest. The Lord of hosts will turn His attention towards this. The purpose of this sign is that the Holy Qur'an is the Book of God and is the word of My mouth. The gate of God's bounties is open and His holy mercies are directed towards this. (English) The days shall come when God shall help you. Glory be to the Lord God, Maker of earth and heaven (Tadhkirah p.62)

8. Revelation (Arabic):
"All good is comprehended in the Qur'an which is the Book of Allah the Most Gracious. Towards Him ascend all holy words. He is the One who causes the rain to descend after people have despaired of it and spreads His mercy. This means that God turns His attention towards the revival of the faith when need arises. (Tadhkirah p.63)

9. Revelation (Arabic):
"O Jesus I shall cause thee to die and shall raise thee towards Me and shall clear thee of the calumnies of the disbelievers and shall raise thy followers above those who disbelieve, till the Day of Judgment. A group from among the first ones and a group from among the last ones. "In this revelation this humble one is meant by the word Jesus (Tadhkirah p.64)

10. Revelation (Urdu):
I shall demonstrate My light and shall raise thee with My power. A Warner came into the world and the world did not accept him, but God will accept him and will demonstrate his truth with powerful assaults.

Another version of: A Warner came into the world: is: A Prophet came into the World (Tadhkirah p.65)

11.
'In thy person are fulfilled the prophecies of the previous prophets. Thou art clothed in the garments of all prophets. All praise is due to God who has made thee the Messiah, son of Mary. Nobody can question Him as to why He has done so, but man will be questioned concerning their failure to bow to His decree. Thou art the Messiah whose time and labour shall not be spent in vain. It will not be well for man to oppose the prophet, who is like to prophets of the Brahmans. Thou art the blessed Krishna, the cherisher of cows and thy praise is written in the Gita'. (Tadhkirah)

The Importance of Studying the Books of the Promised Messiah(as)

In light of the sayings of the Promised Messiah(as)

(1) Words that have the power to rejuvenate life
The one who drinks from the goblet granted to me which I hold in my hand will not die at all. If any other man can utter the like of these words that I utter that are endowed with the power to give life or can produce similar pearls of wisdom as I produce, then you must conclude that I am not from Allah. However, if such wisdom and erudition which can cause a lifeless heart to beat again is not found anywhere else then you will not be absolved from the crime of denying this fountainhead which sprung forth from the heavens.
(Ezaala e Aohaam, Roohani Khazain, Volume 3, page 104)

(2) Safeguarding against arrogance
"…and he who does not listen and reflect deeply upon the words of the messenger and the envoy of Allah and does not read his writings with utmost concentration has partaken of a slice of arrogance. Therefore try and purge yourself from all traces of arrogance so you are not destroyed."
(Nazool ul Maseeh, Roohani Khazain, Volume 18, page 403)

(3) Heavenly signs, factuality & erudition
"Heavenly signs are being manifested at my hands; my pen sheds light on incredible Qur'anic facts and

matters of great profoundness. Get up and search across the world for anyone among the Christians or the Sikhs or the Jews or indeed any other sect who can compete with me in the manifestation of heavenly signs and in the imparting of incredible truths and matters embodying great wisdom.
(Taryaqul Quloob, Roohani Khazain, Volume 15, page 267)

(4) A sense of honour for religion
Let it be understood that today what is needed is a pen and not a sword. Doubts have been foisted upon the true religion by those that repudiate us. They have attempted an attack on Allah's true religion by means of different sciences and artifices. All this has led me to accoutre myself in a suit of armour made out of the pen and jump into the field of confrontation with science and advancement in knowledge. I am charged with the task of revealing the incredible spiritual valour and the phenomenal hidden prowess contained in this true religion. I have not the capacity to take on such a task by myself; it is due to the sheer blessing of Allah and indeed it is His incredible gift that He desires to manifest the honour and the majesty of religion at my hand.
(Mafuzat, Volume 1, page 38)

(5) Buried treasures
"Allah has sent me to unearth buried treasures so all the world can partake of them. I am also to wash clean the mud of impure allegations that have begrimed those beautiful gems." *(Mafuzat, Volume 1, page 38)*

(6) A consequence of true compassion
"I loudly and forcefully proclaim once again (and let all my friends take heed) that you must not let my words go to waste. Do not merely give them the importance of a yarn or as a tale being told by a story-teller; indeed my words are a result of my depth of sentiment and genuine compassion (which are a part of my nature). Listen to them therefore and let them sink deep into your heart and act upon them.
(Mafuzat, Volume 1, page 90)

(7) Each and every word is directly from Allah
"I could not have written a single word if I did not have the Power of Allah with me. I have noticed time and time again that there is a Spirit of Allah swimming with me. My pen becomes tired but the zeal within me does not tire. I feel as though each word I write comes directly from Allah." *(Mafuzat, Volume 2, page 38)*.

(8) A vast fortune with the power of granting discernment
"In order to present the case for Islam in a comprehensive fashion, to date I have written some seventy to seventy five detailed books. Each one of them individually is so thorough and extensive that if any searcher after the truth studies it, it is impossible for him not to gain a huge treasure enabling him to effectively discern between right and wrong. During my lifetime therefore I have accumulated a vast fortune in beneficial information. (*Mafuzat,* Volume 5, page 578)

(9) The use of the pen in the war upon Islam
"Since we find ourselves in the situation that the pen is being used as a means of vilifying Islam, we are obliged to respond by the means of the pen too…It is a completely fallacious and contemptible idea that the coming of the Messiah must be associated with a great war; indeed the Messiah has no need for such a war. He would fight by the means of the pen and would demonstrate the certitude and the veracity of the true religion with emphatic signs and by persuasive means, thereby establishing its supremacy over all other religions. And this is indeed an unequivocal certainty.
(*Mafuzat,* Volume 8, page 113)

(10) The pen, prayer and single-mindedness
The truth is that it is the essence of the task of the Messiah and the Mehdi to end the era of armed conflict and to bring about the success of Islam by the means of the pen, by prayer and by single-minded assiduousness. (*Mafuzat,* Volume 8, page 240)

ROLE AND RESPONSIBILITIES of *Saffe Dome Ansar*

By Tommy Kallon

Introduction
The last century marked the great divide between the old world and the new. The speed of the pedestrian would be accelerated to the speed of sound and, for many purposes, to the speed of light. Geographical distances between cultures would be rendered insignificant, globalisation would become a reality. Man's faculties and capacities would be multiplied. Rivers and canals would be diverted; the moon and other planets would be reached; the sky would be laid bare. Man would discard the worship of idols of wood and stones and would take up the worship of new gods fashioned by science and technology. The mind and the intellect would be supreme; the moral and the spiritual would be suppressed. The light of science would be fierce, the darkness of the soul would be profound. Society would develop into a civilisation without a culture: materially rich but soulless and artificial; technologically advanced but without the spirituality and vitality of rooted, religious values. The concept of God would be repudiated and religion would for many become an adventitious extra. This indeed is the so-called postmodern world.

In this postmodern world, what role can Saffe Dome Ansar play and what responsibilities befall us? Specifically what role can Saffe Dome Ansar in the UK and especially those born or bred in the UK play? This article seeks to answers to these and similar questions.

Propagating the Message of Islam
More than the senior Ansar, Saffe Dome Ansar are better placed to understand and overcome the challenges incumbent upon us in this postmodern age and to take in our stride the benefits of our modern world and the new avenues and methods available for Tabligh – be it through information technology or communication technology, be it through social media or multimedia– to propagate the immaculate teachings of the Holy Prophet(saw) and to further the mission of the Promised Messiah(as).

And in this our commitment must be a binding one if we are to instigate and inspire an integrated community, a cohesive society, a prosperous nation and, above all, a righteous people. We have seen our brothers in Pakistan, Syria and other parts of the world standing tall and standing firm in the face of bitter and sustained persecution. We have seen them raise the standards of sacrifice and righteousness to ultimate levels by laying down their lives for the cause of Ahmadiyyat.

Now therefore, seeking honest purpose, Saffe Dome Ansar in the UK must seek to emulate their spirit, steadfastness and sacrifices and leave no stone unturned in our humble efforts to practice and preach Ahmadiyyat, the true Islam. Saffe Dome Ansar born or bred in the UK by virtue of their command of the English language are better able to engage with the indigenous population and as such must be at the forefront of Tabligh expeditions and outings. We must use every opportunity to assert our faith in our beliefs, to champion our conviction that Ahmadiyyat in Islam is the true and only source of salvation for the world today and to propound the beautiful tenet of 'Love for All, Hatred for None' not merely in words but as part of the genetic constitution that permeates our every action.

Service to Humanity
With that comes service to humanity and as Saffe Dome Ansar, relatively youthful and enterprising, we must lead the Majlis Ansarullah efforts in this regard. We must take every opportunity to advance the cause and welfare of mankind; we must take every opportunity to relieve poverty, sickness and suffering of those affected; we must, in the service of God and His creation, take every opportunity demonstrate the benevolent teachings of Islam and to prove to the

world that our Beloved Master, the Holy Prophet(saw) was indeed sent as a mercy for man kind. The Majlis Ansarullah UK Annual Charity Walk for Peace founded in the service of humanity, rooted in the call of duty and inspired by the love of God is an excellent avenue to achieve that and once again UK born Saffe Dome Ansar especially must avail ourselves of it both in terms of participation and especially in terms of fundraising.

This is because the Holy Qur'an assigns a very great status to Muslims when, addressing us, it says:

> "You are the best people raised for the good of mankind; you enjoin good and forbid evil and believe in Allah..." *(Ch.3: V.111)*

We are reminded that the real purpose in life is to do good to humanity. As Muslims we are expected to be torchbearers and contribute to the betterment of our people and nation. If we do this, we will remain the best of mankind for therein lies our greatness; greatness proportionate to the magnitude of our service to humanity.

Enjoining Good and Forbidding Evil

This verse of the Holy Quran also requires Muslims to enjoin good and forbid evil and, as members of this righteous class, Saffe Dome Ansar should make this our duty. Our faith should be no credo of convenience. Our polished conduct, purity of manners and practical manifestation of our faith should inspire a social, moral and spiritual edification, induce a measure of character in our membership and banish the hatred, disbelief and fear of many of the misguided. We must bring hope, guidance and enlightenment to this country and to a world bereft of values, in desperate need of salvation and in search of truth.

It is, no doubt, a very tall order. In a fallen and decrepit social order, we have to incite society to climb moral and spiritual heights. In a depraved and morally debased society, we have to enliven their spiritual faculties so that they are determined to carry out a spiritual revolution both within themselves and within the world around them. It is, as I said, a very tall order. Yet these must be our aims and aspirations for we are too celestial a body to limit ourselves to diminutive goals.

Establishment of the Institution of Worship

Saffe Dome Ansar are the mirrors through which we can ascertain the future of our Majlis and hence the future of the Jama'at. There is an urgent need therefore to shift to higher standards of morality and spirituality, to establish worship through Salat by congregation in our homes and Ziamats and, in general, to inculcate Islamic values in all spheres of life and activity.

Seeking Knowledge and Adopting Wisdom

Our arsenal must be knowledge, understanding and wisdom acquired through life's journey to maturity and with these inexhaustible resources we must ensure that our members develop and excel in such qualities as piety, honesty and absolute justice so that we can better contribute to society and establish righteousness among our next generation.

Demonstration of Spiritual Maturity

We read in the Holy Qur'an:

> "And We have enjoined on man to be good to his parents. His mother bears him with pain, and brings him forth with pain. And the bearing of him and his weaning takes thirty months, till, when he attains his full maturity and reaches the age of forty years, he says,
> 'My Lord, grant me the power that I may be grateful for Thy favour which Thou hast bestowed upon me and upon my parents, and that I may do such good works as may please Thee. And establish righteousness among my progeny for me. I do turn to Thee; and, truly, I am of those who submit to Thee.'" *(Ch.46: V.16)*

This verse indicates that spiritual maturity is attained at the age of forty years for which reason prophets are generally invested with their Divine mission at that age. Saffe Dome Ansar must give evidence of that spiritual maturity through rectitude of conduct and sound judgement attained through experience, exhibiting at all times righteousness without presumption, truth- fulness without disguise, virtue without arrogance, patience without protest, humility without pretence.

Health and Fitness

But for continued spiritual progress, it is important to look after the physical health. According to Islam and nature, the body and the soul are intimately related and if proper attention is not paid to one little progress can be made. Whenever the Holy Prophet(saw) used to look in the mirror, he would supplicate, "O Lord, make my nature as pleasing as my body." This not only shows that he took great care of his body but it also shows that in matters

religious, the body is not inferior. Without the body, you cannot have a spiritual life. While it is important to take care of your soul, it is equally important to look after your body.

Saffe Dome Ansar must also lead in matters of health and fitness. Excursions, recreation and exercise are very important for good health and they should be undertaken regularly. In line with the directives of Hadhrat Khalifatul Masih III(ru) regular cycling should be adopted where possible as there is tremendous wisdom in this in guarding against deficiencies in physical and mental aptitudes. Otherwise even a short brisk walk daily can have tremendous health benefits. It is related on authority of Hadhrat Abu Hurairah(ra) that the Holy Prophet(saw) used to walk so fast that his companions were always trying to catch up and keep up with him. And despite his manifold responsibilities and multifarious engagements, our Beloved Huzur undertakes regular exercise by way of his daily walks. Situated at the seat of Khilafat, in close proximity with the Khalifa of the time, Saffe Dome Ansar in the UK especially would be remiss in our duty if we do not seek to emulate his precept and example.

Devotion to Khilafat

On that note, it must be emphasised and reiterated that Khilafat truly is the source of all blessings in this Divinely-commissioned Jama'at and that it is by being foremost in our response, our obedience, our devotion, our service and our allegiance to Khilafat that we will become worthy of Divine mercies and blessings.

Participation in Blessed Scheme of Wassiyat

We must never forget our Beloved Khalifa's emphasis on the institution of Wassiyat purely as a result of his desire for our success and salvation through loftier spiritual standards. Saffe Doem Ansar and especially the office bearers amongst us must continually highlight the importance of this blessed scheme. Efforts should be made for us and our families to read the book Al-Wassiyat for it is impalpable to conceive that anyone would read this glorious book of the Promised Messiah(as) and yet fail to subscribe to this blessed scheme and partake of its blessings.

Speaking ahead of the Khilafat Centenary in 2008 and expressing his desire for at least 50% of the earning members of the worldwide Jama'at to have enrolled in this grand scheme of the Promised Messiah(as) by then, Beloved Huzur said the following:

"For this reason Khuddamul Ahmadiyya, Ansarullah Saffe Doem and Lajna Imaillah should make extra efforts to participate in this. Because when you reach the age of the 70 to 75 and are close to moving on to the next world, at that time it is only leftovers that can be presented. So ponder and deliberate. Seeking forgiveness for any shortcomings or wrongdoings already committed and saying "Labaik" to the call of the Promised Messiah(as), incorporate yourselves into this system of Wassiyat and in doing so save yourselves as well as your progeny, and receive your share of the blessings of Allah, the Almighty."

You will note that Huzur Aqdas specifically mentioned Saffe Doem Ansar in this address. If not yet done so, therefore, Saffe Doem Ansar must, with a sense of urgency, respond to this heartfelt call of our Beloved Khalifa before getting to Saffe Awwal or retirement age when there will be little to offer by way of sacrifice.

Reasons for Establishment of Ansarullah Saffe Dome

On the occasion of the establishment of Ansarullah Saffe Doem, Hadhrat Khalifatul Masih III(ru) made the following remarks:

"I hereby establish two rows of Ansarullah. Of these, the Saffe Awwal [the first row] is that of the seniors but Ansarullah will also have a Saffe Doem [a second row], the ages of whom will be between 40 and 55. Alongside the Sadr Majlis Ansarullah there will also be a Naib Sadr Majlis Ansarullah [that is, Naib Sadr Saffe Doem]. He will ensure that Ansarullah does not lag behind Khuddamul Ahmadiyya in activities which apparently seem fit for Khuddam only."

He went on to say:

"It is a known fact that a certain point in life comes when, due to the laws of nature, man cannot partake in certain activities. We neither wish to oppose the laws of nature and the wisdom of God, nor could we ever even contemplate doing so. But whilst we are in Ansarullah and are able to participate in these activities, we should continue to do so because we cannot tolerate any form of weakness or fragility."

It is clear from these quotes that Saffe Dome represents a link with and continuity of the Khuddamul Ahmadiyya years. We must therefore defy the myth which presupposes that entering into Majlis Ansarullah heralds the end of active life and retaining the industry, dynamism and exuberance of our Khuddam days continue active duty and service in Majlis Ansarullah.

Bridging the Generation Gap with Khuddam

It befalls Saffe Dome Ansar to bridge the generation gap between senior Ansar and our Khud-dam youth and to act as spiritual mentors to our younger generation. We Saffe Doem Ansar must lead the youth of our Jama'at securing for them, to the best of our human endeavour, a future of prosperity under the standard of Allah, the Almighty. We Saffe Doem Ansar must illuminate the path for our younger Khuddam brothers graduating into Majlis Ansarullah by coming together to make our Majlis more receptive and better able to integrate new members. We Saffe Doem Ansar must encourage understanding and draw youngsters towards us through excellence of conduct and humility of character, offering instruction and guidance with kindness and love.

Paradigms of Righteousness

Saffe Doem Ansar must also be role models for those around us demonstrating in practice the most pristine models of goodness, compassion, peace and unity unmatched by our colleagues. Our peers must look to us to personify the most perfect examples of Islam and humanity.

Unity in Diversity

That signals for all of us the most sacred of shared responsibilities. In the same way as the fabric of our clothing is weaved of many strands which unite together to form one covering, so too must we unite together to place a cover upon our social differences and, notwithstanding the diversity of our Majlis, seek to banish unilateralism and inertia in favour of brother- hood and social responsibility. The diversity of our Majlis is indeed one of our many challenges following a great influx of Ansar into the UK from Pakistan and Europe over recent years. We must perceive that diversity not an obstacle but as a vital resource, a source strength and collective enrichment. In the fulfilment of our aims and objectives, it is a great blessing for us to be able to call upon the experiences of Ansar from the Indian subcontinent, from across Europe and from the UK.The Jama'at of the Promised Messiah(as) is destined to engulf mankind in its entirety. It is destined to assimilate peoples of all backgrounds and from all walks of life. And just as the rainbow is made up of different colours but remains so harmonious that the lines demarcating the various colours totally disappear yet one can still recognise the individual colours, so must we, as a Majlis, remain diverse and yet maintain our unity and solidarity.

Involvement of British Born Ansar

A major challenge facing our Majlis at this present moment is the critical mass of British-born Saffe Doem Ansar that have, over recent years, not taken active part in the affairs of Majlis Ansarullah UK. While we, as an administration, are acutely aware of this and are taking steps to remedy this, such members must also know that it is in fact through their involvement that change can be effected because change can only come from within not from without. We must not only realise that there is a place and a role for everyone in our Majlis, we must also seek to defy all abstractions by which our Majlis can be reduced – British-born versus immigrant, office bearer versus non office bearer, markaz versus region or ziamat – and seize the opportunity to show our solidarity, to demonstrate our generosity of spirit and, most of all, to embrace our common heritage as followers of the same Prophet, believers in the same Promised Messiah and servants of the same Khalifatul Masih.

Future Custodians of Majlis Ansarullah

The future of Majlis Ansarullah is in our hands. We must neither shirk nor evade this sacred responsibility; we must neither violate nor desecrate this sacred trust. We must us resolve to develop our every talent for that requirement to be righteous so that we are ready take over the stewardship of the Jama'at from our forebears; let us resolve to stand upright, resolute and determined to reinforce righteousness so that future generations can be shaped by our superior conduct; we must resolve to lead, by words and actions, by example and precept, the journey to Allah taking with us the vast multitude of our contemporaries caught up in the nexus of materialism and irreligion found obtaining in this postmodern world; we must resolve to ever advance on the paths of progress truthfully, earnestly, humbly, sincerely, solemnly, purposefully determined to serve the cause of Ahmadiyyat and to fly high the standard of Islam.

Cardiff Mosque

Responsibility to fund the construction of Cardiff Mosque is entrusted to Majlis Ansarullah UK. All Ansar are requested to be a part of this blessed project.

JazakAllah

اعتذار

''انصارالدین'' جنوری۔فروری 2016ء کے شمارہ میں سر ورق پر سیّدنا حضرت مسیح موعود علیہ السلام کی ''پیشگوئی مصلح موعود'' کو غلطی سے سبز اشتہار کے نام سے موسوم کر دیا گیا ہے ۔اسی طرح پیشگوئی کے الفاظ میں بھی سہو کتابت سے غلطی ہوئی ہے جس کے لئے ادارہ بے حد معذرت خواہ ہے ۔(شعبہ اشاعت مجلس انصاراللہ یوکے)

National Ansãr Sports Day

On Saturday 16th April 2016 Qiadat Seht e Jismani wa Zahanat arranged a sports day in Baitul Futuh Mosque.

Ninety Ansãr players registered from eight Regions. The highest number of players came from Fazl Mosque Region.

The highest number of winners was from Fazl Mosque Region with 43 medals, 21 Gold, 15 Silver and 7 Bronze.

Position	Region	Gold	Silver	Bronze	Total
1st	Fazl Mosque	21	15	7	43
2nd	South	2	0	0	2
3rd	Noor	1	1	14	16

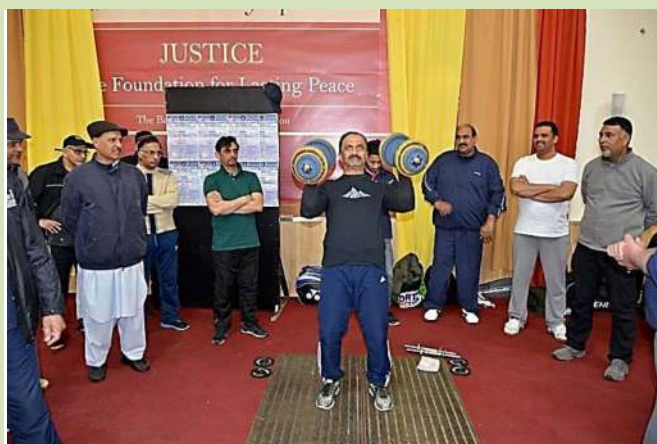
The winners for the various events are as follows:

Event	Gold Winners
Volleyball	Fazl Mosque (A)
Badminton doubles	Mubashir Ahmed & Nasir Ahmed (Fazl Mosque)
Tug of War	Fazl Mosque (A)
4 x 100m relay	Fazl Mosque (A)
Table tennis	Atta-us Salam (South Region)
Weight lifting Saf e Dom under 12st	Pervez Asif (Noor Region)
Weight lifting Sae e Dom over 12 st	Mohammad Sarwar (Fazl Mosque)
Weight lifting Safe e Awal	Shauqat Khan (South Region)

The event came to an end with prize distribution and closing address by Sadr Majlis Ansarullah UK.


Doa at the inauguration ceremony


Table tennis competition



Weight lifter in action


Volley ball competition


Tug of War competition


A group of Weight lifters with Sadr Sahib


Prize distribution

New Ansãr Forums

For all Khuddam entering into Ansarullah

The first Saf e Doem Ansãr event was held on Sunday 21st February 2016 in Baitul Futuh. The event primarily targeted young Ansãr members from the Southern Regions. Its aim was to introduce the Majlis Ansarullah as an organisation and to motivate our young brothers that life does not stop at 40.

The event started with the recitation of the Holy Qur'an and its translation, followed by pledge by Sadr Majlis, Dr Ijazur Rehman Sahib and silent prayer. Fahim Anwer Sahib, Naib Sadr Saf e Doem delivered a PowerPoint presentation explaining the roles and responsibilities of a member of Ansãrullah organization. This was followed by an interactive discussion. The session rounded off with Q&A session.



Baitul Futuh Ansãr forum

Similar type of programme was held in other parts of UK, a brief summary of these places are listed below:-

Scotland Region held their Regional Saf e Doem Forum in Glasgow, Bait ur Rahman mosque on Sunday 6th March. 41 Ansãr were in attendance.

South Region held their Saf e Doem event on Sunday 20th March in Bait us Subhan Croydon.

Fazl Mosque Region held their "Introduction to Majlis Ansarullah" event on 23rd March in Sara e Ansãr. A number of Saf e Doem Ansãr had joined the Majlis this year and the region went to great efforts to encourage them to attend this session.

North West Region held a joint Isa'ar and Saf e Doem seminar on Sunday 17th April in Darul Aman, Manchester resulting in over 70 members in attendance

Tarbiyyat Forums: Noor Region.

Balham Majlis organised Tarbiyyat Forum & Q/A session on 21st of Feb 2016. Number of attendees was 102, this included 25 Ansãr members and their family members.



Participants of Balham Tarbiyyat Forum

Mitcham Majlis organised Tarbiyyat Forum & Q/A on 23rd of Feb 2016. Number of attendees was 69, this included 21 Ansãr members and their family members.



Participants of Mitcham Tarbiyyat Forum

Regional Ijtema North East Region

Region held their Regional Ijtema on 24th April 2016 at Al Mahdi mosque, Bradford.

Total attendance during the Ijtema was 145 Ansãr members. The attendance at the opening session was 95 Ansãr from all 11 Majlis in the region.

A remarkable feature of the Ijtema apart from academic and sports competitions was that Ansãr brothers had the opportunity to have a health check.



The opening session



View of the Ijtema



Basketball Net Shooting

Baitul Futuh Region

Cheque presentation at Westminster Abbey

On February 24th Mr Naveed Zafar, Nazim-e-Aala, Baitul Futuh Region, presented a cheque worth £2,000, to the MP of Carshalton Mr Tom Break for the Charity "Diamond Centre for Disable Riders".

He was also presented "Life of Muhammad ﷺ", "World Crisis and the Pathway to Peace" and leaflets about true teachings of Islam Ahmadiyyat.



Cheque Presentation to the MP



Books presentation to the MP Mr. Tom Break

After presentation interesting discussion took place in which MP Tom Break conveyed his gratitude to Sadr Sahib Majlis Ansarullah at this goodwill gesture for the cause of humanity in UK as well as by the Jama'at globally.

Eight sets of above mentioned books were also given to MP's office for the staff.

Pictorial view of Tabligh activities by Baitul Futuh Region.



Tree Plantation -Majlis Baitul Futuh South



Tabligh Stall - Majlis Baitul Futuh South



Tabligh Stall - Majlis Baitul Futuh South

اللہ تعالیٰ فرماتا ہے کہ اگر تم انتہائی محنت ، انتہائی ہمت اور تمام تر صلاحیتوں کے ساتھ اللہ تعالیٰ سے دعا مانگتے ہوئے یہ کام کروگے تو اللہ تعالیٰ نیک فطرتوں کو تمہارے ساتھ ملاتا چلا جائے گا۔ انشاء اللہ تعالیٰ

خطبہ جمعہ فرمودہ حضرت خلیفۃ المسیح الخامس ایدہ اللہ تعالیٰ بنصرہ العزیز 8 اکتوبر 2004 بیت الرحمٰن گلاسگو



Tabligh Stall - Majlis Merton Park


Visitors at Tabligh Stall


Leafleting in Leatherhead -Majlis Morden Park

www.lifeofmuhammad.org.uk

East Region

Tabligh Activities of East Region


Tabligh Stall at Stratford Station


A visitor at Tabligh Stall at Stratford Station



Tabligh Stall at Stratford Station



Tabligh Stall – Majlis Redbridge North


Tabligh Exhibition at Oxted Village

Fazl Mosque Region

Majlis Putney Heath

Tabligh Exhibition at Oxted - 8th February, 2016

A Tabligh Exhibition was organised in the community hall at Oxted village. This was attended by 65 visitors. Qur'anic Inscriptions and selected Sayings (Irshad'at) of Hadhrat Promised Messiah عليہ الصلوٰۃ والسلام were on display in addition to free literature. Six visitors had an eloquent discussion on different relevant topics.

A lady visitor expressed her views by sending email which is reproduced below.

Dear Ahmed

It was very good to meet you today and your colleagues in Oxted. I think it is wonderful that Muslims like you, are speaking out about Extremism after such a silence from the Imams and leaders of your faith. It would be so wonderful if there was a stronger voice heard against extremism from your leaders. I enjoyed our lively debate and wanted to ask you some questions. Can you tell me what happens to a Muslim when they die? Do you have to do anything in this life to get eternal life/ or to go to heaven? I have heard many things but would be interested to know your thoughts.

Bless you and your family.

Devon Lovelace


Visitors at Tabligh Exhibition in Oxted Village

Tabligh Exhibition at Cobham Village Hall- Majlis Putney Heath

Majlis organised a Tabligh Exhibition in Cobham Village. Sixty guests attended the event, out of which, five guests had great deal of discussion and also collected Jama'at literature.

Ashra Tabligh by Fazl Mosque Region 30th January to 8th February, 2016

During the Ashra (ten days) 16,659 copies of Jama'at's literature and 1,661 copies of "World Crisis and the Pathway to Peace" were distributed.

Locally in our city Ansãr arranged the stall 209 times & in the allocated Village 58 times. 12 Majalis actively participated in stall activities. On the whole, 162 Ansãr joined, 554 times.

Qiadat Tabligh reports are compiled by

Sheikh Rafiq Ahmad

Tabligh Activities by Fazl Mosque Region



A visitor at Tabligh Stall - Majlis Mosque


Another view of Tabligh Stall - Majlis Mosque


Tabligh Stall- Majlis Mosque


Tabligh Stall – Majlis Southmead

Hertfordshire Region

Peace Symposium–February 14, .2016.

Region organised a very successful Peace Symposium which was also attended by Maulana Ataul Mujib Rashid, Imam and Missionary Incharge UK. Total guests attendance was 27.


Guests at Peace Symposium



Proceedings at Peace Symposium


Attentive Guests at Peace Symposium

Islamabad Region

Cheque Presentation to British Heart Foundation

On 25th February 2016, a delegation of Ansãr visited East Hampshire District Council to present a cheque for £500 to the Chairman of the Charity, British Heart Foundation. The Cheque was presented during the full Council meeting.

Mr Haider Hameed briefly introduced the Jama'at with particular reference to its Charity Walk for Peace projects.



Cheque Presentation


Cheque Presentation Ceremony

Masroor Region

Majalis Cheam & South Cheam

Tabligh Exhibition

Majalis of Cheam & South Cheam jointly organized a Tabligh Exhibition during the month of February at Bourn Hall, Ewell Library where 490 guests attended the event.

The event continued for five days. Pop ups with inscriptions from The Holy Qur'an and excerpts from the sayings of Hardhat Promised Messiah علیہ الصلوٰۃ والسلام were on display.

Tabligh Activities by Masroor Region



Tabligh Stall – Majlis Cheam


Tabligh Stall – Majlis Cheam

Midland Region

Tabligh Activities of Majalis


Guests with members of Jama'at


Tabligh Stall - Majlis Burton-on-Trent



Tabligh Stall- Majlis Burton-on-Trent


Visitors on Tabligh Stall – Majlis Shirley



Tabligh Stall - Majlis Northampton


Tabligh Stall – Majlis Peckham

Noor Region

Tabligh Activities by Noor Region


A visit to Elders Care Home – Majlis Mitcham


A Visitor at Tabligh Stall–Majlis Norbury


Tabligh Stall-Majlis Norbury

Send your Tabligh Reports at
tablighansarullahuk@gmail.com